THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 4. MARCH, 1891. No. 8

HOME MISSIONS IN THE GREAT WEST.

W S. OWENS, D. D.

THE great West is not, and ought not to be, the only field of home mission work. In the many growing towns and cities of the central and eastern states, our church can find opportunities for planting congregations, and urgent need for so doing, and she ought not to neglect them.

But the great West has been, and for years to come should be, the principal sum of home missionary effort of all the churches. Out of one hundred and ninety missiou stations now aided by the United Presbyterian Church, one hundred and seventeen lie beyond the Mississippi. This is well; for there the need of establishing the influences of the gospel is evidently greatest.

The great West means more now than formerly. In my boyhood it meant chiefly Indiana and Illinois. Soon it got across the great river, and took in the country as far out as Kansas and Nebraska. Now it has swept across the great plains, leaped over the Rocky Mountains, and spreading its front north and south touches the whole line of the Pacific Coast. Six new states, embracing well nigh one-sixth the area of the United States, have just been carved out of this central and further West—North and South Dakota, Wyoming, Montana, Idaho, Washington. These, with neighboring states not quite so new, form a field for mission work as immense in its needs and its opportunities as in its extent.

In the central West, by which is meant the portion of the country between the Mississippi river and the Rocky Mountains, our church has a few more than one hundred mission stations, besides the many self-supporting congregations that once were missions. Yet we are not aiding a single station in the Dakotas, in Wyoming, in Montana, or below the southern line of Missouri and Kansas. Perhaps for a time we cannot wisely attempt any considerable extension of our work in this central West, especially in certain portions of it. Yet the day is near when in most of it many new missions should be begun. In parts of it that time is already upon us. For example, in the territory belonging to our Colorado Presbytery, had we the men

needed for the work to be done, and the money to support them and help also to build churches, we could at any time enter a number of places that are rapidly attaining importance. At Pueblo arrangements are fully made to open a new mission. The missionary is to be Rev. J. S. Hervey. At Salt Lake City we would find an open door could we but enter. Oh, that we could! Our church, so staunch in her devotion to the purity of life enjoined in the gospel, ought to take some part in the redemption of Utah from the foulness of Morman polygamy. And by the way, why should not the women of our church, so interested in all that relates to the purity of the home, be specially interested in a new mission in Salt Lake City?

Beyond the Rocky Mountains lies what may be called the farther West. It is a vast and wonderful region. In it lie the states of California, Nevada, Oregon, Washington and Idaho. With the exception of Nevada all these states are receiving large numbers of immigrants, and are evidently destined to have in the near future a very great and substantial development. Few who have not actually seen it can realize the rapidity with which the development is even now going on. I have never seen anywhere in the same time so marvellous a growth as has taken place in fonr years in Spokane Falls and in the cities on Puget Sound. The growth in California is better understood.

Now in all this vast region, we have as yet but fourteen mission stations, and one of these, Spokane Falls, Wash, is but a few months old. Three in Washington; two in Oregon; nine in California. Of course there are besides these, self-supporting congregations in California and Oregon. At Tacoma we hope before long to station a missionary, and thus occupy at least one of the Sound cities. But the fact that we have done so little, in a part of the country so vast in extent, so rich in resources, and so rapidly growing, indicates a great duty just ahead. God help our beloved church to meet her responsibility, and not suffer her golden opportunity for growth to pass by unimproved or badly improved.

INDIVIDUAL RESPONSIBILITY AS PRESENTED IN THE PARABLE OF THE TALENTS.

(Read before the Philadelphia Presbyterial Society and forwarded for publication.)

IN this parable the idea of retribution as affecting individual Christians comes prominently forward. In the former parable in this chapter, we have presented the virgins waiting for their Lord. We have here his servants working for him. There the inward spiritual rest of the Christian was described, here his external activity. That parable enforced the need of keeping the heart with all diligence, this the need of giving all diligence to the outward work for Christ, or the active side of the Christian life. God gives to every one gifts or talents according to his sovereign will. Every gift of God may be largely increased by faithful and conscientious use, while it may be lost by neglect. These gifts are entrusted to the day of reckoning; the most richly and least endowed are brought to account. Of his servants he expects nothing more, nothing less, than fidelity.

What a grand and stimulating thought that Christ has committed to his servants in this world all his goods. They are bound to fidelity because of this trust confided to them. Another great motive for fidelity is that he may come at

any moment to reckon with them. God distributes these gifts with infinite wisdom. Let no one think he has too little; an increase of talent only increases our responsibility. To many the advantages they have abused are now their greatest torment. What reason have we to think that our diligence in serving God would be excited in proportion as our opportunities were enlarged? We all have too much reason to lament our past unprofitableness. Let us rather improve what we have than covet what we have not. No effort for Christ, however feeble, no sacrifice however small, no prayer however humble, is lost. There never fell to the ground like water, a single drop of truly Christian action.

How little should we regard the attempts of the ungodly to repress our zeal. Men never condemn their own servants for being too faithful or diligent, yet if any of the Lord's stewards labor to improve their talents they cry out against them, as over-righteous or enthusiasts. How grandly independent is one who knows no fear but the fear of God, who seeks no favor but the smile of Jesus. And the life regulated by one great pervading law and purpose, escapes all the trials by which feebler Christians are impeded. To bless the world is their vocation; it is their necessity; they must do it. The sun must shine, the mountain streams must roll down to the ocean; the pure, deep, gentle brook must fertilize and beautify the earth surrounding it. Let us consider what some of these talents are for which we are responsible. Every power of the mind was designed for some specific use and wise end. The understanding, the judgment, the memory, the affections—we are responsible for the right use and employment of these. So also bodily health is to be cherished and all lawful solicitude to be exercised respecting it. For our natural and acquired talents. One has a bright or penetrating genius, another a clear discerning judgment, a third an eloquent tongue, a fourth a brilliant intellect, a fifth a fertile imagination. Some have acquired general knowledge, others are familiar with languages, while many are intimate with the wonders of nature or the discoveries of art. For all these we are responsible. For our influence, that is power to affect others. This is possessed more or less by every human being—the richest, the poorest, the most learned and the most illiterate, the monarch and the peasant, the youth and the aged, all possess the power of doing others good or evil.

For our privileges. How numerous are these. There is the light of revelation, the preaching of the gospel, the ordinances, the throne of grace, the Christian Sabbath, the communion of saints.

For our time. Oh, when we think that on this short span hangs everlasting results!

For our riches. Riches are only talents entrusted to us to be laid out for comfort of ourselves, the good of society, and the glory of God. We are responsible as to the way we obtain wealth, our love for it, and the manner in which we spend it. Rev. 5: 12 states the fact. "Worthy is the Lamb that was slain to receive—riches." We cannot now break over him the box of precious alabaster, nor invite him to our houses, nor offer to him the pillow of rest, nor lay our heads on his bosom; but we can do these things for his cause which he assures us is as good as if done to himself. What confidence he has reposed in his people—the conversion of the whole world through human agency.

We are responsible for *all* our talents. He that had five talents gained other five. This denotes an equal improvement of every particular talent. We are not to choose which we shall improve and which neglected. Some dislike to

visit the sick, others to teach in the Sabbath-school; hence they would fain believe they have not talent for this work. Some may improve their spiritual gifts, but not their God-given portion of this world's goods. Those who are sincere servants will not offer unto the Lord that which costs them nothing, but honor the Lord with their substance. Are you intrusted with a good portion of this world's goods? Will you not be responsible if you see the cause of God languishing for lack of funds, and the poor lacking food?

The disciples of Christ appreciated the great responsibility resting on them after he had laid down his life and left them alone. They flew into action and worked and prayed as if all would be a failure unless they took his place and did his will. Around his cause they entwined the arms of this holy confederacy; they kissed it with the kisses of unquenchable love. Their responsibility was tremendous, but their faith was strong, their love ardent, their zeal unquenchable.

The faithful servant must be diligent, constant, recognizing Christ at all times and places, in public, in secret. In all his ways acknowledging God, he must be cheerful, delighting to do the will of God, his heart in it, loving the Master, loving the service.

The parable represents these faithful servants as trading in order to improve their talents. All traders should know the worth of these talents with which they are entrusted. So we should know the value of our souls, the preciousness of our time, the word of God, the worth of grace, and the poverty of all things earthly in comparison.

Here we die while we live. The cradle rocks us to the tomb; we spend our strength for naught; riches fly away; honor is but a dewdrop glittering in the morning ray; love and friendship, the heart's best affections, wounded or bereaved, dwell among the dead. Oh, where is the bloom without the blight, the sun without the cloud?

We must not be timid or fearful in trading. We should spend our time and strength, freely in God's service, and part with all we have to gain the pearl of great price.

We should also know where and of whom to buy. Jesus is never without everything that we need. He is faithful and just. All the promises of God are yea and amen in Christ Jesus. Christ is also very rich. All the riches of grace and glory are his. We must also know the terms. It is not with money. Buy wine and milk without money. Everything is free. We are given beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. We must also know in whose name to trade. It is not allowed for servants to do business in their own name. If we go to God in our own name we receive nothing. "Whatsoever ye ask in my name," says Christ, "that will I do for you."

Traders must trust at times. So we must trust God's promises. No one ever trusted God and waited patiently upon him but received sure returns. If God seems to delay the performance of his promises, it is to try and put our graces into exercise, to try our faith and love and patience, or else he sees we are not ready to receive that mercy we have long waited for, and which will be very sweet when it comes. "Hope deferred maketh the heart sick," but when it cometh it is a tree of life.

We, as faithful servants, should keep our accounts to see whether we are going forward or backward. When we stand sometimes on old ocean's shore we are puzzled as to whether the waters advance or recede; so with the Christian. He is like the tide, never standing still, always advancing or receding. Some professors turn spiritual bankrupts, to the

dishonor of God and the reproach of religion. Those who trade with their talents faithfully receive large returns. What is a cup of cold water to a crown of glory?

They receive quick returns. "Before they call I will answer." Also, certain returns. None miscarry; no ship is cast away that is well freighted with grace.

Seasonable returns. Just when the Lord sees we need the mercy we shall have it.

The reward of the faithful servant fully repays him. It is perfect, no alloy, boundless, everlasting.

It is threefold. It includes dignity, riches, and happiness. God will glorify them before assembled worlds. They shall be exalted to thrones, bear victorious palms, and wear crowns of glory. Riches shall be their portion, the unsearchable riches of eternal life.

A reward of happiness. Joy of thy Lord. Here they have it by measure, but there they enter into the joy; now they have rays of joy, there they are surrounded by the meridian splendor of eternal noon.

God grant that we may each receive the plaudit, "Well done, good and faithful servant."

"*BROIDERY WORK.*"

ALICE M. GUERNSEY.

And so the "willing-hearted," with store of precious gems,
Or gold for solemn chiming upon the ephod's hem,
Or for the holy symbol, the priestly diadem,

Responsive to the summons, glad that the Lord of all
Had need of woman's service, although so weak and small,
Came with their eager tribute, in answer to the call.

And when the eastern morning brake over Sinai's plain,
Before they ground the wheaten flour from out the perfect grain,
To offer as oblation, with the flesh of victims slain—

Before the fiery pillar became a cloud of gray,
While yet the hush of slumber upon the valley lay,
Before the crowding duties and questions of the day,—

With spindle and with distaff "wise-hearted" women spun,
Or wrought in broidery pattern the colors, one by one,
And gladly brought at eventide the work which they had done.

Some twined with dainty fingers the ephod's lace of blue,
Or wove the slender fibers into goat's cloth, smooth and true,
Or wrought pomegranates on the robe, in triple-varied hue.

And some whose life of toiling had left the marks of care
On hands that ached with longing the blessed work to share,
Sewed patiently the badger-skins, or dyed the ram-skins there.

And some, the gay and haughty, forgot their pride and mirth,
And holy thoughts and wishes within their souls had birth,
As toiled they for the dwelling of the Lord of all the earth.

And others learned the lesson that e'en the trembling mite,
From hearts all warm with loving, is precious in his sight
Who clothes the lilies royally, and notes the sparrow's flight.

At last, one sultry eventide, a weary mother bore
The folds of snowy linen for Bezaleel's store,
And turning, said with anxious voice, "I cannot broider more:

"The home-cares press upon me, the claims of nearer things;
My eager children must I feed, mend broken sandal-strings;
The nights are overburdened with the calls each morning brings.

"The stately Prince of Judah, my husband, thou shalt tell
To bring the fitting offering of a Prince in Israel;
Be mine the hearthstone duties, be mine to do them well."

Outspake another mother, "O my sister, say it not:
The meed the Master giveth, hast thou so soon forgot?

For him to toil doth lighten and brighten every lot.
"Thy mother-mission holy, and thy cares, are gifts from him;
But if thy love be centered there, its light will soon be dim:
Thy soul life will be bounded by the tent's contracted rim."

. . . . . .

The days went on: no mother there evinced a tend'rer care,
Or kept the home-hearth brighter, than Judah's matron fair,
And the sick upon their beds of pain thanked God that she was there;

But angels knew the fairest of all the treasures brought,
The vase before the Mercy-Seat, by loving fingers wrought,
Was woven 'mid repentant tears, for an earth-born, doubting thought.—*Ex.*

SPECIAL OBJECTS, OR "AN ORPHAN IT MUST BE."

MRS. J. T. GRACEY.

MISSIONARY work is intensely practical. The great interest developed by an appeal to sentiment cannot be abiding; and yet there are a great many persons who want the inspiration of a special object to help them work, to make it real to them. While this is well, may it not be carried to an extent that will, and does at times, seriously interfere with the progress of other departments of the work?

There is no phase of work connected with the Women's Missionary Society that is so popular as the support of orphans. An auxiliary society will get wonderfully interested in the story of a child that has been rescued from heathenism, received into the mission, and is under Christian training. The members conclude that it will be just the work for their society to support this orphan, and get letters from her; and they at once settle upon some name, and announce their arrangement. * * * * * * * * I have received letter after letter with something like this: "We have made an effort to raise money, and concluded we would like a special object. Can't we have an orphan? We would like her named 'so and so;' and after explaining why they do not care for other work, close by saying "but an orphan it must be!"

Now, look at the facts. There are over three hundred thousand auxiliary societies, and only four hundred orphans. "What are these among so many?" By what mathematical rule can these children be divided to supply the enthusiasm for all these societies? And if all the societies want an orphan, what becomes of the other work? The hands of the secretaries are tied by this desire for special work, for while it may bring a society in direct communication with the field, and become a source of intelligence to many, yet the secretary knows best the needs, and she desires to appropriate the money where it will do the most good. She may have money for this specific object, while all the orphans are cared for, and yet not be at liberty to apply it to work which may be suffering, because it must be kept sacredly for the object for which it was raised. There are other needs essential to the work that are not popular; they are of the most utilitarian kind, and lack sentiment; yet somebody's money must be applied to cover these expenses. Look over the appropriations in this year's annual report, and you will find out what they are. Here are few of them:

"Passage and Outfit of a Missionary," "Repairs on School-house," "School Furniture," "Rent," etc. In the fourteen years' history of the society, did an auxiliary ever write to a secretary

saying, "Let us pay the freight bills of the out-going missionary, or the passage to the field, or let us pay for a new roof on the Mission School-house that was injured by the rains, or pay the men who carry Miss —— to and from school?" These things must be done. These are the materials which we use in putting up our buildings in China and Japan,—not material buildings, but spiritual. They are the necessary belongings of missionary work. Don not let us be too anxious to have special work. We shall be glad when all Christians shall give their money into the Lord's treasury from a deep, settled conviction of their obligations to help carry on his work.

Mrs. Rhea, who has had large experience in both foreign and home work, says: "Give your money, by an act of the most spiritual worship, directly to the Lord, and drop it quietly and unquestioningly, laden with prayer, into the treasury, having confidence (you must have that) in those who disburse it for you, and let them send it wherever needed most. And if the Master wants twine, string, wrapping paper, and pine boxes, practical and so unromantic, let your funds go for these to carry the bibles in, albeit wrapped outside!"

If you must raise money for a special object, and "it must be an orphan," make an effort to raise just a little more, and let it go into the general treasury.

We may learn a lesson from the German woman who called at one of the savings banks in an adjacent city, and said she wanted to draw two hundred dollars, and told the cashier, "she was going to give it to the Lord for the spread of the gospel, if he could send it for her." He advised her to send it through a missionary society, and arranged it for her, and then said, "Wouldn't you like to be a life member of the missionary society and have a certificate, so you could frame it and hang it up?"

"Oh, no," she replied. "I do not care to have any one know it. God knows it, and that is enough!"—*Heathen Woman's Friend.*

OUR MISSIONARIES AT HOME.

BY A. G. WALLACE, D. D

DURING our late visit to western churches we were with many of our missionaries in their homes. Since the missionary societies have the erection of parsonages as a part of their special work, it may interest the readers of the WOMEN'S MAGAZINE to hear something of these homes.

First, every missionary's home is pervaded by the spirit of hospitality. The cordial greeting of our brethren was equaled in overflowing measure by the welcome of their wives, and we had good opportunity to see that this was not exceptional in our case, but was the tone of the home. The stranger is welcomed; to the members of the mission there is an open door. Active helpers in the Sabbath-school, leaders in the missionary society, workers with their husbands in the homes of the people, the wives of our missionaries make their homes a center of congregational life. It should be understood that in this the pastor's home is second only to the church.

Second, everywhere we found plain, economical living. There is the constant effort to make the home attractive, but there is no extravagance. In many cases there is a self-denial that tests the spirit, but there is no complaint. In living and in giving, they are examples to their

people.

I was a guest in a number of the parsonages erected by the Board of Church Extension, aided by the Women's Board, and in every case found that the results are most gratifying. More than before I was impressed with the importance of this kind of mission work. The pastor is at ease in his residence, and his wife takes pride in making it beautiful and worthy of the church, a home of pleasant associations for her children. Dignity and character are given to the congregation, and an assurance of force and permanency to the work. Close by the Park Avenue church, Omaha, is the comfortable and convenient parsonage built by the Women's Board, plain, substantial and inviting. Parson Henderson finds that he can now do much more work than before it was built. Every one sees that the church is on a good basis. At Waitsburg, Washington, good brother Hays met us at between three and four in the morning. How we enjoyed the bed that was waiting for us at the parsonage! In the morning we saw the convenient arrangement of the house, the comfortable home life that filled it, and the attractive appearance which it presented to all who see it. In our intercourse with the people we felt the greater weight it gives to the work of the pastor. Until it was built he was a tenant at will, from month to month, without another house in the town which he could have secured. I have already spoken of the minister's home in Portland. Brother Stewart, of the Second San Francisco church, does not weary in telling of the comfort they have in their home. It stands at a pleasant corner, with a good outlook, and with a little space at the side and front where flowers grow. He is under no fear of landlord or rising rent; he consumes no time house-hunting. At Los Angeles the church and parsonage lawn is a charm to the eye. In November the roses and lillies were in bloom, geraniums and fuchias gave the richness of their color. Had it been his own, brother Crabbe would not have spent more labor and care on it. It is in strong contrast, plain as it is, with the two rooms in which the family was packed until this house was built, and for which they paid a rent that makes one shiver to think of. At Castroville the usual order is reversed, for brother Jamieson lives in a parsonage, while as yet he has no church of his own. A union church is used for the present, and the neat little parsonage, cheerful with the warm hearts within, is the center of the mission's life.

But I must speak of others. In many cases, when the missionary enters upon his field he finds it impossible to get a house to rent, even at high rates. This is especially so in new towns. He first tries boarding, but this cannot be endured. Then he rents two or three rooms, (perhaps on the second floor) to which the water and everything has to be carried up steep stairs. They are in small apartments without any of the conveniences and comforts which make so much of home. It may be they are adjoining the most undesirable neighbors. This can be endured only for a short time. The ever-present thought is, how can we find some better way of living? The alternative soon comes, better accommodations or leave the field.

Let us tell the story of one as it was told us by a missionary's wife, with laughter and tears: "We reached our place at ten o'clock of a dark, chilly and frosty night. We were kindly met. The men carried the baggage; but to me, carrying a heavy baby, it seemed a long way to the hotel. After three weeks at the hotel, we succeeded in securing a house of four rooms. It was but a shell, papered on the boards and studding, the ceiling of cheese-cloth—no closets, no pantry, not even a shelf. But we were

glad to get into it. Then the rains came. Up through the cheese-cloth we could see the holes in the roof, and pans were placed here and there on the floor in order to catch the dripping water. Our household goods consisted of our trunks, bedding, one carpet and some table ware. We had four cups and saucers, and as many plates. We were kindly given the use of four chairs and a gasoline stove. We bought a few articles, but when the bill came in we were afraid to buy again. The cupboard was a box with one shelf inside. It was supported by two pieces of board and nailed to the partition, the nails clinched on the other side. Our eating table was the box in which our bedding came. Two other tables were nailed to the wall so that they would stand firmly. The box of books served for a study table. The kitchen was about 10 by 10, and as it had the only chimney in the house, we lived in it for about three months. Our babe was about ten weeks old when we came. One day the rain blew in so that we hung up a blanket for a shelter. I held the baby, and my husband spent most of the time mopping up the floor. Ugh! what a day! O, but we enjoy this plastered house, even if the rooms are small and the stairs so steep that I can hardly carry baby up them. But we have never felt that we made a mistake in coming."

So some are compelled to buy houses for themselves. If, for any reason they leave the field, they are at the mercy of the buyers, and commonly sell at a serious loss. I know of some that thus were compelled to suffer a loss they were not well able to bear. They have the sense of permanence while they remain, and the comfort of seeing the trees and vines of their own planting grow up about them. Their lives have the tender associations that come from such work. Their wives, in some cases in delicate health, are efficient workers in the church. I would speak of them by name, and tell of some of their trials, only I wish to say that I believe in every case, they are living under the burden of debt, and with the possibility before them that if they wish to make a change, they can do so only with the possibility of a serious loss.

In what way can our missionary societies do better work than by furnishing plain and comfortable homes to our missionaries?

MEDICAL MISSIONS.

I propose with the Divine aid to write one or more articles on medical missions. And first, I would commend to all interested in this subject a book which I have and will refer to and quote, which is perhaps the best, entitled "Medical Missions, their Place and Power." It is by John Lowe and has an introduction by Sir William Muir, and is published by T. Fisher Unwin, 26 Paternoster Square, London.

Sir William says, "I readily do so (write a few lines of preface) because fully persuaded of the high value of medical missions as an auxiliary to Christian enterprise, and especially in its earliest stage." Mr. Lowe is eminently qualified to instruct us in this matter, having himself been so long engaged in this same field. . . . Throughout eastern lands, indeed, and especially amongst Mohammedans, the Christian Hakeem (doctor) is always respected and always welcome, and the gospel which he carries in one hand is graciously received because of the material benefit held out

by the other, and so it comes to pass that healing and kindly treatment of the suffering become an important means of making the missionary popular, and preparing the soil for the reception of the gospel."

I ask the particular attention of the reader to these expressions of Sir William. He was formerly Governor General of the Punjab, was then long a member of the India office in London, and was, when I last saw him, Chancellor of the University of Edinburgh, Scotland, and is yet, I suppose. He is an accomplished Arabic scholar and wrote the life of Mohammed and other books on him, and kindred subjects, especially "The Testimony of the Koran to the Christian Scriptures," a book which we translated and published in two editions in Egypt. In this book he shows how Mohammed everywhere in the Koran testifies to the Christian scriptures—indeed he quotes every verse which contains mention of, or any allusion to, the Bible; and we think the Arabic editions have done much good in Egypt.

The first chapter of Dr. Lowe's book is entitled "The Divine Ideal of Preaching the Gospel." I make from it the following quotations: "The missionary theme—the glorious gospel of the blessed God—is the one only antidote to all the world's sins and sorrows. The divine commission, 'Go ye into all the world and preach the gospel to every creature,' is however more comprehensive in its meaning than many of even the most intelligent friends of missions seem inclined to admit." Dr. Livingstone says truly that preaching the gospel to the heathen includes much more than is implied in the usual picture of a man going about with a bible under his arm, indicating thereby the grand intention of its divine founder, that the gospel should be proclaimed to mankind not as a mere dogma, but as a life; that the missionary, while he should maintain a form of sound words, must strive at the same time to commend the gospel by a practical manifestation of its spirit, and should show to all that in its beneficent design it has regard not only to the life that now is, but that which is to come. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace," like the fair goddess of whom we read, that wherever she went flowers sprang up in her path, so wherever the glorious gospel is preached in its divine comprehensiveness, alike by living voice and loving deeds, there "the wilderness and the solitary place shall be glad and the desert rejoice and blossom as the rose."

A Christian minister while visiting his parish in one of the most destitute and degraded districts of a great city, after ascending a long, dark stairway, opened a door leading into a cheerless garret-room. There on a pallet of straw, with no covering save her dirty, tattered garments, lay an aged woman, to all appearances, dying. Forgetting for the moment her outward circumstances, in his anxiety for the welfare of her soul, he inquired with all earnestness whether she had any hope for the world to come. "Oh, sir," she said, as she stretched out her naked, withered arm, "If you were as cold and hungry as I am, you could think of nothing else." Dr. Lowe then quotes Dr. Stewart, of Lovedale, South Africa: "I would say that, under God's blessing, it is chiefly due to the fact that we *proceed on practical lines*, which are always more difficult and laborious, but also more permanent in their effects than those that are not so; that the method recognizes man as having a body as well as a soul; that while it gives due place and fullest prominence to the life to come, it also recognizes the life that now is, and proceeds on the belief that the future life can be duly and best prepared for by the right performance of the du-

ties of the life we have now." The first preachers were sent to say that the Kingdom of God had come near, but in support and commendation of that statement, they were also commanded, as well as empowered to do much of a lower kind of good. These subsidiary efforts which they were commanded and empowered to put forth bore practical and tangible results, appreciable by the senses and suited to the material or bodily necessities of those addressed. The directions in the tenth chapter of St. Matthew's Gospel are very explicit, and it is possible that when they were first given they were even more detailed."

My limits are exhausted. I cannot now quote more. Let us meditate for a month on these testimonies, quoted by Dr. Lowe from the good book, which we do not have to send to London for. I will write again, and we'll see if they agree.

G. LANSING.

Missionary Correspondence

ONE DAY'S WORK IN ZAFARWAL DISTRICT.

YESTERDAY morning our encampment at the "grove of shisham trees" came to an end. Tent pegs were pulled, the tents thrown down, rolled up and packed on the backs of the camels. The camp was started on to the next halting place, while we, in our "tumtums" (two-wheeled conveyances) struck across the country in a different direction, in search of a new village five or six miles distant, where live four or five men who were baptized in the beginning of last hot season. We had not gone very far until we found we were on the wrong road. A man who was working in a field came to our rescue and told us, after a lengthy explanation as to where we wanted to go, that we would have to retrace our way back to a village, turn to the left, follow the dry, sandy bed of a narrow stream some distance, climb the bank at a banyan tree, take a path leading through a wheat field, and follow it till the river was reached; then we would find a road that would take us nearly to the village of Kana Konta, to which we were bound.

Of course, after such elaborate directions we thought we would have no more trouble in finding the way, but our guide had failed to take the tumtums into account. It took much piloting on Dr. Barr's part to get those conveyances up and down steep banks and around numberless obstacles in the way. The road was only a narrow footpath.

The sandy bed of the stream was followed, the banyan tree, with its lower branches heavily fringed with aerial roots, was passed, and at last we came out to the banks of the Ravi river. This is one of the five rivers of the Punjab, and the boundary between Zafarwal and Gurdaspur mission districts. Its appearance has changed very much since last July, when Miss Corbett and I crossed it in a flat-bottomed boat. It was filled then from bank to bank with a roaring flood, a mile wide at the ferry. Now it had water in one channel only, not more than twenty rods wide. It was still deep enough to make us watch with interest some sugar-laden donkeys which had to ford it. The patient little animals entered the stream cautiously, and carefully waded over. It was not their fault that the water came up their sides and soaked the bags containing sugar.

After about three hours of much walking and little driving, we came in

view of the village of Kana Konta. We are probably the first white people who ever visited this village, so it was not surprising to see pairs of black eyes, filled with curiosity, peering over the low mud walls, as we passed by to where "our people" live in their own little corner of the village.

But no excitement was shown when we alighted in their midst, nor did they say to us, as some Hindu women did the day before, when Miss C. and I went into their village for the first time, "When has it ever before been our good fortune to be visited by dwellers of 'bihisht' (heaven). We quickly informed those good women that our pale faces and calico dresses belong to a race who still dwell on the earth.

Dr. Barr went around to a place where the school is kept under the shade of an acacia tree, while Mrs. Barr, Miss C. and I were shown to another place where the "women folks" were to meet us.

The wives of the baptized were the first to greet us with lowly salaams. Other women soon came in and filled all the open space in front of the bedsteads on which we were seated. There were about fifty women who listened earnestly to the "story of the Good Shepherd." You will remember that there was a division among the Jews when Christ finished this parable, many of them saying, "He hath a devil, why hear ye him?"

Satan has his emissaries at work undermining the effect of the work now as well as then. So we were not surprised when a man in white flowing garments appeared suddenly before us—just when the women were nodding their heads in decided approval of all that was said to them—and in a quick, nervous manner said, "Believe all that she told you except this one blasphemous doctrine, that Jesus is the son of God. We who are the faithful, the believers in one God only, will never believe that *He* has a *son*."

The women looked up in a frightened way. I said quietly to the man, "Have you become a teacher of women?" "A *teacher* of *women*? One of the lords of creation a *teacher* of *women!*" Oh, I wish you could have seen the scorn that was written on his every feature, as he abruptly turned and walked away.

We had no more interruptions during our stay. The sudden outburst of this zealous Mohammedan did not lessen the interest of the women in the Bible lesson. After the narration of the parable, they were examined to see how well they understood it. We were all surprised at the wonderfully clear and correct answers given by these women, who, for the first time in their shut-in lives, had heard our Saviour's gracious words.

One answer sounded very amusing to us. I had asked them what Jesus is called in the parable, and their ready answer was, "the Good Shepherd." "Now what are we who are His followers called?" was the next. The answer to this was, "We are the goats." I knew Mrs. Barr was filled with suppressed laughter, and it was difficult for me to restrain the rising risibility; but we knew that it would not do to let them see how amused we were, for they, poor things, do not know that we have associated "goats" with the wicked.

On a first visit to a village we usually explain the "Ten commandments." As the second commandment was being told to these women, I noticed one of them looking over at what I had thought was only a pile of earth, but which I now discovered was their god Bala-Shah. She said to it, "You will have to be thrown down." Here Mrs. Barr said, "Oh, I thought that was a coop for your chickens." On hearing this the women laughed merrily and said, "Bala Shah is in bad repute to-day." I think *that* Bala Shah can be utilized for a chicken-coop, or for any of the other hundred-and-one things mud is used for in this land, so far as these women are concerned. Their faith

in him seemed to be entirely destroyed. The time to leave came all too quickly. The good people gave us many parting injunctions to come again soon.

As soon as we were away from the village we began to realize how hungry we were, for it was now four in the afternoon and we had had nothing to eat since the early morning. We made our way to the camping-place as quickly as we could, through wheat and sugar-cane fields. The sun had set 'ere we reached the white tents by the roadside, near the village of Naine-pa-kot.

MARY J. CAMPBELL,

Camp Naine-pa-kot, India, Dec. 13, '90.

FRUITS OF EARLY MISSION WORK IN SIALKOT POOR-HOUSE.

ELIZABETH G. GORDON.

HUNNI was about two or three years old when her parents died in the poor-house at Sialkot. This poor-house was not a grand edifice such as one would expect to see, on hearing of a poorhouse in the United States of America. It was merely a few mud huts erected, not far from the English cantonments, at the expense of a few Christian English residents, where were collected the lame, the blind and the lepers, supported by the same kind Christian residents.

On the arrival of your missionary, the Rev. Andrew Gordon, in the autumn of 1855, the money of this "Relief Fund" (as it was called) was given into his hand to be distributed to these poor people every Saturday. And here in the poor-house your missionary made perhaps his first attempt at preaching the gospel in this strange language.

After Munni's parents died, these poor blind and lame came hobbling down to our mission house, Munni with them, asking us to take her. We were only too glad to comply with their request, as we had then in contemplation the founding of a girls' orphanage, and this appeared at the time to be the only practical way of doing mission work for women and girls.

City schools for girls and zenana work had not yet been tried here, and they were only in an infant state in older missions.

Munni was only the second girl received into the orphanage, and as Mrs. R. A. Hill desired to take a girl to bring up, I consented to let her take Munni, and she was with Mrs. Hill until they left for America in 1862.

By this time we had gathered several other girls into the orphanage, and of all our girls Munni was one of the fewest words. To use a common phrase, "*She was too quiet.*" Mrs. Hill gave her the name of Jennie Dean, after an illustrious family and friend of missions of that name in America. In the orphanage she grew up and made some progress in the *then* very limited code of education given to Christian girls. She learned to read, count, sew and knit, and committed to memory the Shorter Catechism. But she was remarkable only for her quietness. Coming to years of understanding she made a public profession of her faith in Christ, and she was then baptized and also received into the full communion of the church.

After a time she was asked for in marriage by a young man named Abdullah, a convert from Mohamedanism, who, at the time, was employed in the industrial school, which was at that time superintended by Mr. James W. Gordon. After their marriage they were sent to Zaffarwal to work in the *then little* grow-

ing community of Christians there. Many have read in "*Our India Mission*" of Kanhayah and his trials. His family then consisted of five or six children, the eldest ten or twelve years of age, and Jennie Dean gave them their first lesson in the primer, and though Jennie herself has never been a great scholar, yet nearly all of this family to whom she gave *first lessons* have become good scholars, and they are now filling prominent places in the Christian church and community.

When the Theological Seminary was in a state of formation under the supervision of the Rev. J. S. Barr to whose name has since been affixed the title D. D. Abdullah became one of his twelve students, and he has since been ordained to the office of the ministry. He and his family were afterward settled in Kalnone, one of the cities of the District of Gurdaspur, where they reside at the present time.

Abdullah has a circuit of villages in which he preaches the gospel, and in those villages where there are Christians he has the oversight of the school and of the religious services. He has now a family of seven or eight children, of whom the two eldest are grown up, and Miss Wilson tells me that one of them had conducted worship in a village in the absence of his father. Munni, under the name of Jennie D. Abdullah, is still in Kalaneno, a Christian mother working quietly and unobserved in her Christian home, and "Her children arise up and call her blessed." Prov. 31:

Another from the poor-house has lately come under our notice, viz., Peroo, a young man. His father, Rura, was lame and his mother, Phebe, was both blind and lame, and they were both received into the church. Phebe was remarkable for her pleasant and cheerful temper, and like many blind ones she readily memorized portions of scripture when helped to do so. They had two children, a son, and a daughter, Peroo and Emily. Phebe died many years ago and Emily died in childhood, but Peroo grew to be a man, acquired some education, and he and his father wandered away from us for a time. Peroo got service as a cook among English people and acquired some English habits not good.

Mrs. Gardiner, a kind Christian English lady, got him married to a respectable Christian girl of some education, and finally he wandered back to us with his wife, and they have now been with us some years, and are doing efficient work in the village of Mundeke. The "Band of Willing Workers," of the First Church, Cedar Rapids, furnished the doors and roof of the little mud hut which is used for school and for worship.

There are others also from the poor-house still in the church. But my attention was drawn especially to Jennie Dean while in Gurdaspur, where I had occasion to stop for a while in the month of October and where I had the pleasure of seeing some of the work of the Misses Wilson and of hearing from them good accounts of Jennie and Abdullah.

SIALKOT, Dec. 23, 1890.

LETTER FROM INDIA.

IN CAMP, Dec. 8th, 1890.

DEAR MAGAZINE:—It has been so long since I have written a letter for "Our Magazine" that I feel I should write something, and not knowing just what topic would interest you most, will first give a brief account of our itinerating tour for the last two or three days. Day before yesterday, which was Sabbath, we were encamped at "Bhallawalla" village, which is about ten miles nearly south of Sialkot, and is in reach of

four other villages in which there are some Christians. About one o'clock that afternoon we had services in the preaching tent for the Christians who would come from those villages. We did not expect many of them to come, as they had never gone from their own village to attend preaching before; but we were glad to see about sixty of the Christians and inquirers present from these villages, which pretty well filled our little preaching tent. After the sermon eight persons received baptism, viz: One woman, three men and four children, and one of these four was an infant only twelve days old. It was brought by its mother, who walked and carried it about three miles and a half, from her village.

The next day we wanted to move to another village seven miles further on, but the evening before we had a shower, and the tents were not sufficiently dry in time to move. But in the morning the sun came out brightly and by 2 o'clock they were dry enough to take down. This made us late getting to our camping place, which we reached about sun-down. Just as we arrived it began to rain hard, which made it very disagreeable to get our tents pitched and things settled for the night, as we had to work in the rain and dark, or by the light of our candle-lantern. After this we had our evening meal to get ready and eat, and by this time it was late and we were all too tired to go into the village that night or have the Christians come out for service.

This morning, Miss Gordon, Mary Anna, our bible woman, Mr. Lytle and I, visited a small village about four miles from here, in which are a few Christian families. We have a boys' school here, and we first went out and visited it. There were nearly forty names on the roll, but owing to sickness only about half this number were present. Mr. L. staid and examined the school; Miss G., Mary Anna and I went to the Lambardar's house to read and talk to the women The Lambardar is the head man of the village. When we went in his wife was sitting in the open court, spinning cotton on a small spinning-wheel. She ordered a low bedstead to be placed in front of her for us to sit on. Being seated, a number of women and girls soon gathered around to see and hear. They were nearly all Hindus of the Sikh caste. A few girls of the Sweeper caste came into the yard, but the Lambardar's wife gave them *golie*, that is abuse, and ordered them to leave for fear they might touch some one. The women gave good attention to what was said and read to them, and some of them seemed rather bright and intelligent, but when asked to tell us something of what we had told them when we were there before nearly a year since, they said: "What do *we* know; what can *we* remember? *We can't read.*" They acknowledged that the idols that they worshiped could not do anything for them, but they were not willing to accept Christ as the only way of salvation. After singing a Punjabi Bhajan and part of the 115th Psalm in Hindustani to a native tune, we left them and went to visit the Christian families. I will briefly describe the street through which we went from the school to the Lambardar's house. It was only three or four feet wide, the center of it filled with mud and filth, with a little path on each side next to the dried mud walls that we could walk on, but sometimes so narrow that we barely escaped stepping into the mire in the center of the alley. Sometimes these alleys are so narrow in certain parts of the cities and villages that we have to close our sun-shades or small umbrellas to get along.

We found some of the Christian women in their houses. A few were away visiting friends, others were in the fields working. We found that they had not been instructed very well by the catechist, and had forgotten the most they had learned when we were there before

nearly a year ago. After teaching them the commandments, some bible history and verses, Mr. L. had a short preaching service for them, and, after distributing some medicines to the sick among them and a few more words of instruction, we returned to the village where our tents were, hungry and tired. Now, *not to be tired* after riding over these village roads would be strange, (to say nothing about the tiresome work in the villages) for in many places these roads are so rough and bad that sometimes we have to get out and walk, often quite a distance. It is not safe to start out on these roads without a digging instrument along, for without this in some places the roads would be impassable, as the farmers in watering their fields often make a place across the road for the water to run in; and, in some places, these ridges with a little ditch in the center for the water to run in, are a foot or more high, and must be dug down a piece to let a cart pass over. I have heard Miss Corbett and Miss Campbell telling about the roads being so bad in some parts of their district that they were compelled to use their strength in helping to move the two-wheeled cart along.

But to return to my subject. When we came to the tents a number of men had come out from the village, Mahommedans and Hindus. Mr. Lytle took his Bible and preached to them and in the evening we had preaching in the tent for the Christians. After the sermon the Christians were examined in the catechism they had been learning, and the little girls and boys could answer the questions better than the older people.

Sincerely Yours,

B. G. LYTLE.

SIALKOT, INDIA.

FOREIGN MISSION ITEMS.

THE following abstract from a letter by Rev. Robert Stewart, D. D., dated Dec. 1st, will be of interest to those who remember one of the prominent ideas in the establishment of a Women's Hospital in India. "The tablets, indicating that the hospital is a memorial building, were put up last week and look well. One makes a general statement, under which is inscribed Rev. 14:13 (new version). This is placed over one of the doors of the main room.

The other three indicate the time of birth and the time and place of the death of Mrs. Scott, Mrs. Martin and Mrs. Morrison, together with the length of their mission service. The first consists of a white tablet inserted in a black marble tablet so as to make a black border. The others are white marble with a painted black border and the lettering is all sculptured and painted black." The same letter also speaks of the injury to the hospital by the rains and floods of last summer as no greater in proportion than the injury to some other portions of the mission property.

A late letter from Dr. Maria White tells at length of the discomforts incurred by reason of these same rains, which almost any person can understand without any great effort of imagination from the expression of a single sentence, "The whole roof leaked like a sieve from beginning to end."

It may be necessary to explain that the flat roofs of buildings in India are made something like ordinary brick pavements and covered with clay beaten down hard upon them, which may be a good roof for keeping out the great heat of the sun, but not the most substantial kind of covering in prolonged and heavy rain, such as prevailed last summer.

While hydropathy may be a good thing in some circumstances, a sudden and wholesale application of it without regard to disease or condition of patients might not be the most approved treatment. To prevent future contingencies it would be better, if such a thing is possible in India, to provide a perfectly water-tight roof for the memorial hospital, no matter what the cost.

A letter from Cairo, Egypt, speaks of the return of Dr. and Mrs. Watson, and the great pleasure evinced by the natives in seeing them once more. The correspondent remarks, "It would be interesting to know how many calls they have received during the past week, as there has been a constant coming and going since the day of their arrival."

The third school month has almost passed. The girls' school is well filled up, twenty-seven in the boarding department. As these girls are not the daughters of rich parents the teachers in charge had been giving them some lessons in economy by teaching them to clean and repair the comforts for winter use, this work being usually done by a man.

The reinforcement of one new missionary, Miss Work, to the force of workers among the women, was noted with pleasure.

The box sent to the school by Monongahela Presbytery had not yet arrived, but will be reported in due time.

Dear friends, may these brief notes of our foreign work remind us of our home duty, the faithful, earnest and prayerful support of that work.

ANNIE R. KERRON.
Foreign Secretary Pro tem.

Young People's Department.

THE CHILDEN'S THANK-OFFERING.

The wise may bring their learning,
The rich may bring their wealth,
And some may bring their greatness,
And some bring strength and health;
We too, would bring our treasure
To offer to our King.
We have no wealth or learning—
What shall we children bring?

We'll bring him hearts that love him
We'll give him thankful praise
And young souls meekly striving
To walk in holy ways;
And these shall be the treasures
We ofier to the King;
And there are gifts that even
The poorest child may bring.

We'll bring the little duties
We have to do each day;
We'll try our best to please him
At home, at school, at play.
And better are these treasures
To offer to our King,
Than richest gifts without them
* * Yet these a child may bring.

Now glory to the Father
And glory ever be
To Christ the loving Saviour
Who lived a child like me;
And glory to the spirit,
O three in one, Our King,
Accept 'mid angels' praises
The offering a child may bring.—*Selected.*

* * *Place the pennies in a basket.*

MISSION BAND EXERCISE.

Sing Bible songs No. 47. Ps. 34, 7-15.

Read alternate verses with leader, Psalm 72.

Prayer.

Roll call and minutes.

Sing No. 84. Ps. 65, 7s & 6s, 1-8.

Subject: "Empire of Japan; The Sunrise Kingdom,"

Where is it located?

In the Pacific Ocean, 420 miles from

China and 5000 from California.

How large is the empire?

If all the islands which make the empire be included it is about three times the size of the state of Illinois.

Describe the Japanese.

They are rather small in size—small eyes—short noses—hair thick, black and glossy. Their manners are graceful, of pleasing address, and they are generally neat in person.

Describe the country.

There are nearly 4000 islands in the empire, only four of which are large; mountains of volcanic origin are on the islands. The highest mountain peak is Fusiyama on the island Niphon. It is 12000 feet above the sea and its summit is covered with perpetual snow.

What do these people eat?

Their soil produces rice, wheat, corn, buckwheat, onions, squash, melons, etc.

What is the population of Japan?

About 40,000,000, or two-thirds as many as are in the United States.

What is the form of government?

The old form of government was despotic, but in accordance with the desires of the emperor its form has been changed, so that it is now much like the government of England.

What has been the condition of the people?

Before 1868 they were serfs and had been for centuries.

What of their religion?

There are many religions in Japan. They worship the sun and the elements. They have also the same forms of paganism as prevail in China.

Name another object of worship.

Dai Gak, or the Great Black One, is worshiped, and his image is found in nearly every house. He is the "god of riches." He is represented as a little black man with a very large sack on his shoulders, and sometimes with a hammer in his hand.

The same god may be worshiped even in our own country, may he not?

Yes, for "covetousness is idolatry."

What then is our duty?

To send the heathen the Gospel and to live as Christians at home.

When was the Christian religion introduced into Japan?

Some time in the 16th century.

Was there any opposition to its introduction?

Yes, some heathen priests petitioned the emperor to prohibit the foreign faith.

What did the emperor do?

He asked how many different religions there were in the empire, and they told him 35.

What did he say?

"If we can tolerate 35 we can easily bear 36: Let the strangers have peace."

Who were these missionaries?

Jesuits. Their methods raised the hostility of the people, resulting in fierce persecutions, and all foreigners were driven from the country.

How long were the ports closed against foreigners?

Two hundred and fifty years. It is sad to think of the multitudes who during that long time died without a knowledge of Christ. Ps. 67, S. M.

Sing No. 87.

MRS. J. A. PATTEN, Chicago.

We append the following from the *Missionary Review*:

"The ports of Japan remained shut even against vessels of commerce until the middle of the present century. In 1852, in consequence of complaints as to the treatment of American seamen wrecked on the Japanese coast, the United States sent Commodore M. C. Perry with an expedition to demand protection for American ships and their crews and secure a treaty for purposes of trade.

In 1853, on the Lord's day, he, with seven ships-of-war, cast anchor in the bay of Yeddo. Spreading the American flag over the capstan of his vessel, from an open Bible he read the one hundreth Psalm, and then, with his crew, sang Kethe's version:

"All people on the earth do dwell," etc.

It was the signal of a peaceful conquest, without firing a gun or shedding a drop of blood. Commodore Perry delivered a letter from the President of the United States to the Emperor; and on March 31, 1854, negotiations were concluded and the treaty signed, followed by similar treaties with Britain, Russia and Holland.

During these 35 years the progress of Japan toward the civilization of the Occident has been without precedent or parallel. Between thirty and forty millions of people within the average lifetime of a generation have changed in everything. Intellectually, socially, politically, religiously; in government, education and religion; in individual life and family life; in trade and manners; in army and navy, finance and political economy they are scarcely recognizable. A young Japanese convert, a student in Johns Hopkins' University, said lately in Bethany Church, Philadelphia, that "nothing is left as it was thirty years ago, except the natural scenery;" that "the Light of Asia is fading and waning; but while it is as its sunset, the Light of the World is rising on that Island Empire."

The Mikado is showing himself one of the most progressive sovereigns in the world, and the people do not lag behind. In building ships and machinery; in projecting lines of railway and telegraph; in establishing schools and universities; in cultivating mind and soil; in postal system and political economy; in banishing feudalism and establishing Buddhism; and in a hundred other radical changes and giant strides, Japan is astonishing mankind. If it be true that the newspaper is an index to *civilization*, Japan thirty years ago had not one, now she has more than Russia and Spain combined or all Asia besides.

Meanwhile Japan is going everywhere. The sea, no longer her "bulwark," is now her "pathway," and at every European capital are Japanese representatives. Caste distinctions are giving way to democratic ideas, and the old cumbersome alphabet to Roman characters; there are new coinage, new tax system, new social life. In 1881 the total of literary publications was about 5,000, and in one year the total increase of pupils in schools was 200,000.

At the beginning of the year 1886 the old ministry with its privy council gave place to the modern "cabinet," and the Mikado decreed the intelligent reorganizing of the whole administration. The new cabinet embraces eleven departments; the President and Premier, the Minister of Foreign Affairs, and the head of the Department of Education are believed to be the most progressive men in the empire. Official orders decreed the organization of the Imperial University at Tokio, and with five colleges of law, medicine, engineering, letters and science, and branch institutions in four other cities. The people accepting the new *regime* are to choose a constituent assembly in 1890.

The calendar of Christian nations has displaced the pagan, and since 1873 Anno Domini determines all dates In 1876 the national "fifth day" gave way to "one day in seven" as a day of rest. The ancient edict against Christians is a dead letter; editors, orators and statesmen openly advocate absolute toleration, and as a measure of political economy advise the acceptance of Christianity as a State religion. Mr. Fukuzawa, who some years ago publicly urged that Christianity be not even tolerated, now with equal vehemence urges the *adoption of Christianity by the Japanese;* and this not as a religious convert, but on purely economic and political grounds, as the best thing for Japan ethically and socially.

Dr. Gracey says: "Japan is ripe for the Christian religion as no other country is on the globe, and *may become Christian by royal decree in a day.*"

About thirteen years ago the first Protestant church was formed with 16 members; now there are 250, with 25,500 members.

ACROSTIC.

Ques. The name of a man after God's own heart.

Ques. The name of the people who drank no wine.

Ques. The way to heaven.

Ques. The name of God's appointed.

Ques. The name of the Prince of Devils

Ques. The name of a king of Israel.

Ques. The name of a woman who loved her mother-in-law.

Ques. The name of one of the sons of Jacob.

The initials of the answers spell the name of a missionary in India.

JOHN S. SPEER, age 12 years.

CHILD MARRIAGES IN THE EAST.

One of the greatest curses of some of the eastern countries is child marriages. I read not long since of a school in India in which the oldest girl was only nine years of age, and that very soon she and even younger girls would leave to be married, thus losing all the sweet joys of childhood forever. After that event they become prisoners in their own houses, seldom if ever getting a peep of the green fields, or anything else in this beautiful world.

When the husband dies the little widow well knows there is a life of suffering before her, and begs to be burned alive with the dead body of her husband. Distressing beyond our conception must be a life compared with which the old form of immolation by fire is preferable.

To be a widow is to be dishonored, to lose her lovely tresses—the proud ornament of a Hindu woman—to live on one meal a day, to be the household drudge, kicked, cuffed, thrust into corners with house rubbish, and made to undergo the severest physical labor of which she is capable.

The number of widows is very large, as many girls are betrothed in infancy, and the Hindu rule is that if the person to whom the girl is betrothed dies that girl must remain a widow for life. 'Tis very sad to reflect that all this occurs under the rule of a Christian Empress.

A lady visiting a school in India saw a beautiful little girl only seven years of age, who was to have been taken in a few days by, and married to, a strange man twenty-five years of age, whom she had never seen. Very frequently these husbands do not allow their wives, if Christian, to use the books given them in the mission schools, but destroy the testaments, break up the slates and say, "men only should read, while women must find their enjoyment in cooking." In Syria, also, widows have few rights.

Sometimes these widows lose possession of their children. In a mission school in Beyrout a little toddler only four years old was found, and the question "Do you admit such babies here?" elicited this story from the teacher. The child's father, living in Beyrout, died when it was six months old, leaving a fourteen-year-old wife, who, having no son, could claim nothing belonging to her husband, not even her baby. His relatives compelled her to leave her child with them and return to her friends at Jaffa. Heart-broken and distracted she sought employment in the mission there, when after two years yearning for her baby, she visited Beyrout in a frantic endeavor to obtain her heart's desire. After watching for days, she succeeded in entering the house and stealing the child, but was followed and beaten, until, reaching the boat, they were compelled to retire, while she escaped, arriving at the mission in safety, where she is now an attendant and her child a household pet.

And now let me ask my young readers, especially the girls, to think of, and pray for these poor young wives and widows, and help to send to these countries persons who will make an effort to induce the rulers to make a new marriage law, that will save the children from so much misery.

Never forget for one day the superior

happiness you enjoy over the poor child-wife in India, just because it has pleased God to give you birth in Christian America.

M. M.

Thank-Offering Department.

BAG AND BASKET.

St. Peter, from the door of heaven, one day
Sped two young angels on their happy way,
For the first time to see the world in May,—
Both bearing baskets.

They were to bring back flowers more fragrant far
Than budding rose and blooming hawthorn are;
They were to bring the praise of all the star
Back in their baskets.

The Angel of Thanksgivings, full of glee,
Donned a huge hamper half as big as he;
But the Collector of Petitions—see!
With a small basket.

When they returned, St. Peter, as before,
Sat with his golden keys beside the door;
But each appeared to be in trouble sore
About his basket.

The Angel of Petitions bore a sack
Cram full, and bound uncouthly on his back;
Yet even then it seemed that he had lack
Of bag and basket.

The Angel of Thanksgivings blushed to feel
The empty lightness of his mighty creel;
"But three!" he muttered—turning on his heel
To hide his basket.

Then spoke St. Peter: "When again you go
On a prayer-gathering, you will better know
That men's petitions in the world below
Fill a big basket.

"But when you go to gather up their thanks
For prayers well answered and forgiven pranks,
For health restored and disentangled hanks,—
Your smallest basket!"

PROGRAMME FOR SIMULTANEOUS MISSIONARY MEETING.

MARCH 28, 1891, TO BE OBSERVED AS THANK-OFFERING DAY.

Sing Ps. 16, S. M., 5, 10; prayer.

Scripture lesson, 1 Chron. 29: 6-19.

Singing Ps. 96, L. M. Prayer.

How did the Israelites show their love for the worship and service of the Lord and his house?

Ex. 25: 1. 2; 35: 21; 15: 29; 30: 5, 6.

Of what kind and in what spirit did the Jews offer?

Ex. 23: 19; Lev. 1, 2, 3, 22, 20; 1 Chron. 29: 9; Ezra 1: 5, 6.

In view of the great privileges and opportunities we enjoy, should we not offer our praise?—Ps. 50: 14-23; 100: 4; 63: 34; Eph. 5: 19, 20.

Our time?—Eph. 5: 15, 16; Ecc. 9: 10.

Our talents?—Luke 10: 27; Eph. 6: 7, 8; Matt. 25: 20, 21.

Our money?—2 Cor. 11: 6, 7; Mal. 3: 10; Prov. 11: 25.

Who and what are to be the objects of our special care and offerings?

The services of the Lord and his house. Deut 14: 22, 23, 28, 29; Nehemiah 10: 32, 33.

Our own households. Luke 12: 42: 44; 1 Tim. 5: 8; 2 Cor. 8: 21.

The poor. Deut. 15: 7, 11; Prov. 28: 27; 19: 17; Ps. 111: 5; Acts 11: 29: 30.

When should we bring our offering?

Heb. 13: 15; Ps. 119: 164; Lev. 6: 13; Phil. 4: 4.

What blessing is promised? Mal. 3: 10; Prov. 3: 9, 10. Prayer. Sing Ps. 113, C. M., 1-4. Prayer.

Roll call, responded to with incidents from our work, home and foreign, in which the annals of the year abound, some special reasons for thanksgiving, and obligations growing out of the success and prosperity with which the Lord has blessed the efforts of his people the past year.

Short paper, "Blessedness of Giving,"

to be followed by presentation of thank-offering in envelopes. Prayer.

Sing Ps. 116, 7-11. Close by reciting in concert Rev. 7: 12.

In turning to the old story of Israel, we find it was deemed good to celebrate the Feast of Ingathering in song, prayer and thanksgiving. So let us as we recall the incidents of the past year, and note the ingatherings into the kingdom of Christ through the medium of our home and foreign missions, give honor to those who plant "and going forth bearing precious seed," but all the glory to him who alone giveth the increase. If any societies have not adopted the custom of giving thank-offerings, let them begin this year and realize as many others have done, that rendering thanks brings always in its train new occasions for thanksgiving.

A SOLUTION OF SOME PERPLEXING QUESTIONS.

1. For what are our societies organized?

Ans. For mission work both home and foreign.

2. Why not have separate societies for the separate branches of work?

Ans. Those who are interested in one branch are, or should be, in the other, and it requires less organization, which is already overdone.

3. To what are our congregational societies auxiliary?

Ans. To the Presbyterial Societies, and through them to the Women's General Missionary Society, of which the Women's Auxiliary Board is the business director.

4. Who are members of congregational societies?

Ans. All regular contributors.

5. Should the money thus contributed be paid through the F. A. of Presbytery, or through the treasurer of Women's Presbyterial Society?

Ans. Through the latter.

6. Why? Because such are the instructions of the General Assembly to secure harmonious action.

7. To what should these monies be appropriated?

Ans. To work undertaken by the Women's Auxiliary Board.

8. To what special objects should societies contribute?

Ans. Only to those for which the Board have become responsible.

9. Why not to others?

Ans Because the Board having general oversight of the work carefully consider all appeals and assume only such obligations as the societies are likely to fulfill.

What do the Board take as their basis of estimates for future work?

Ans. The average amount received the previous year. Hence, the necessity of not allowing remittances to fall below the average.

In case the general average is not maintained, what must ensue?

Ans. Work already in progress must be given up at great loss or money must be borrowed to meet the deficit.

If individuals or a society wish to contribute to a special object not under the care of the Board, how can it be done?

Ans. By remitting to the agent having that fund in charge.

10. Can the Board give credit for this?

Ans. No. They cannot acknowledge money they have not received.

11. For what is the thank-offering appropriated?

Ans. Undesignated money has always been distributed as equally as possible among the Boards of the church. See treasurer's report.

12. Is the thank-offering subject to the same rules as regular contributions as regards special objects?

Ans. Just the same.

13. On what date does the treasurer of Women's Board close her books for the year?

Ans. April 14th.

A THANK-OFFERING SERVICE.

BY M. C. HARPER, BEAVER, PA.

Last year the three missionary societies in our congregation decided to observe our thank-offering service somewhat differently from the plan pursued in previous years. Thinking possibly an account of the manner we observed this annual service might be suggestive and helpful to other societies, I will present the plan adopted, only adding that we had a delightful meeting, both interesting and instructive.

On the Sabbath previous to the day appointed for this thank-offering service, at the close of the morning service, two members of the missionary society, taking their positions at the door leading into the vestibule, gave to each man, woman and child, as they passed out, a small envelope with the word "Thank-offering" written on the back. The pastor had announced that this service would take the place of the usual Wednesday evening prayer-meeting and had urged all to "bring an offering and come into his courts" that evening. The programme previously arranged was as follows:

The president of the Women's Missionary Society presided. Singing from bible songs. Scripture selection read by the president of young ladies' society. Prayer by a Presbyterian minister present. Singing. Recitation by a little boy, member of the mission band. Report of the Women's Missionary Society for the past year including a brief history of the society from the time of its organization twelve years ago. Singing. Two young ladies were then appointed to lift and count the thank-offering, that they might be ready to report the amount at the close of the regular programme. We then had a recitation by eight little girls from the mission band. Singing. Report of the young ladies' society. Report of the mission band. A paper by one of the young men, a member of the young ladies' missionary society. A recitation by a young lady. An article from the MAGAZINE read by a member of the women's missionary society. Report of thank-offering. Remarks by pastor and others present. Prayer by the pastor and benediction.

I should have said that many had enclosed with their offerings slips of paper on which were written appropriate texts of scripture; these were read just before the amount of offering was reported. As a society we have been favored with careful, efficient officers. Minutes of all meetings are kept; strict accounts of all money raised and expended; boxes shipped to different needy fields with value of same. In this way we were able to give an accurate report of the amount of contributions and different work done during the twelve years of our existence. The retrospect was encouraging; our hearts were inspired to take up the work afresh with renewed zeal and consecration. In opening the envelopes sometimes we found "only a penny," or a three-cent piece, a nickle or a dime, but these from God's "little ones" were just as acceptable as the crisp bills from others with larger coffers. The whole amount was $30. We think our method good; others may be better. If any society has a better, tell us, as we want the *best*.

Editorial Department.

Remember that it is a privilege to give. The one great offering, Heb. 10: 4-25.

NOW that the time for the May meeting of the Women's General Missionary Society is approaching, there should be much prayer and thought in regard to it. Prayer, that there should be an earnest and powerful meeting and a full representation of delegates, who, filled with the enthusiasm that centers in a great assembly, shall go home and impart to their societies the renewed spirit of work which they have gained, and who shall bring out of a full treasure-house things new and old for the instruction of their hearers. Thus all shall be blessed and being built up together shall grow in faith and good works. Many societies raise the objection that they cannot afford to send a delegate after raising their usual contributions, but we feel sure that if they make a strong and determined effort to send an earnest-hearted delegate, they will succeed, and secure more of a blessing in the encouraging reports brought back and the fresh zeal awakened thereby, than they now apprehend. In the meantime let many hearty prayers ascend to the great "Master of Assemblies" that he will be graciously present to fill the place with his glory, each heart with his grace, and each head with wise plans for the work of the future. Then will a great blessing be brought down not only for carrying on the work of the church, but for up-building and strengthening the workers in their most holy faith.

In connection with the article by Dr. W. S. Owens, our home secretary, which leads this number, we desire to call special attention to the clear and forcible editorial in the *United Presbyterian* of February 5th on the condition in Utah. A valued foreign exchange in referring to recent legislation against Mormonism says a great cancer has been extirpated from the body politic. There is danger of our thinking, though much nearer this iniquitous institution, that since the noted manifesto of the Mormon president, polygamy has become a thing of the past. We should look the facts in the face and not allow ourselves to be deceived.

SPECIAL NOTICE.

Secretaries of presbyterial Societies will please send their full names, with the names of their delegates (Mrs. or Miss) to the meeting of the Women's General Missionary Society in May, 1891, to the secretary, MRS. MARY W. PORTER, 11 Simon avenue, E. E. Pittsburg, Pa.

As the season of entertaining presbyterial and annual meeting guests approaches, this story of large hospitality from the Baptist Missionary Magazine will be timely and suggestive. I suppose their houses (the Pavo Karens of Bassein District) are worth from ten to fifteen dollars on the average. The little village of Yoa-tha-gone, with which our association met, is very poor. They had in addition suffered heavily this past year through injury to their crops (bananas) by flood, yet ten families rallied and entertained the *eleven* hundred and fifty-six visitors at a cost of R's 800 and no hired help in the kitchen. The association met in a neat new chapel, wholly paid for by itself. This is an example of Christian kindness and hospitality worthy of imitation. It is a grace that needs reviving and cultivating. We quote from *Woman's Work for Woman* on this subject:

"'* * * But it is so much trouble and upsets our homes, and we don't like to disturb our husbands and sons in their regular habits.' There is an old book in which we read, 'Use hospitality without grudging,' and in counting the Christian graces, 'Given to hospitality' is among the first. Shall workers at home be less willing to sacrifice time, ease and personal comfort to advance this cause of missions than those abroad? Shall we be zealous to do that which costs us nothing? Can we refuse to invite the Master and his followers into our homes? Dare we be instrumental in keeping back the blessing which may come through these meetings to our churches and towns? The entertainment of these feasts has proved a great stimulus to not only missionary zeal but Christian zeal and unified effort in the Master's service. However, the good that may accrue to the serving church is a low motive compared to the higher one of labor for Christ."

"Dr. Cuyler published some thoughts about 'Love-labor for Christ,' that are worth repeating. He says there are two kinds of labor; 'one is mere *tug* and *toil* and yields no spiritual satisfaction. The other is full of spiritual power and enjoyment; none the less enjoyable because it demands some privations and sacrifices and self-denials.'

Let us take this question of entertaining our meetings up from the low plane of convenience, and put it where it belongs, a labor of love for Christ. Now is the time, before the meetings, for auxiliaries and individuals to be asking, 'Why shall not we have the meeting next year?' Let us here at home lay on this altar of Christian service our time, our strength, and homes."

"How far yon little candle throws its beams; so doth a good deed in a naughty world." "Ye are the light of the world; a city set on a hill cannot be hid." How well these words apply to the life of such a man as Mr. George W. Childs, of Philadelphia, Pa. Standing as he does at the head of the press of the country in his capacity of editor of the Philadelphia *Ledger*, he shows very clearly that an earnest, practical Christian can conduct a great daily newspaper on principles of strict business integrity and moral rectitude. Such an eminent example is a powerful illustration of the fact that a pure and high-toned paper can be a success, and should be an unanswerable argument to those who maintain that if the press is to be sustained and popular, it must pander to low and vile tastes. To the Collins Publishing Co., of Philadelphia, we are indebted for a sermon, gotten out in neat form, preached by Rev. Mr Wilson, of Wayne, Pa., who as pastor of Mr. Childs, has had most excellent opportunities of observing his beneficence, not only in this country but beyond the sea, and has drawn many useful lessons therefrom.

Mrs. Dr. Crawford writes from Damascus, under date of 23rd Dec.

"The cholera panic continues. A strict quarantine is maintained which interferes seriously with missionating in the out-stations. We are thankful that we have none of the fever that last year was so universal here. Our Jewish school is doing very well. There are about 45 girls in it now. Abu Aziz Deeb, our colporteur, lives in the house, and so has an opportunity of seeing and talking to Jews more than formerly."

Statistical blanks and return envelopes have been mailed to 54 presbyterial and 49 congregational societies; also postal cards notifying secretaries of the fact. Any one failing to receive one should notify the undersigned at once. It is earnestly requested that secretaries send in their reports promptly before April 15.

MARY W. PORTER,
Recording Secretary.

We have the pleasure of presenting to our readers in this number of the MAGAZINE the first of a series of articles on medical missions, from the pen of our revered missionary, Dr. Gulian Lansing, who has had fine opportunities for observing this department of work, and who is specially qualified to testify as to

what he has seen and heard. Medical work is a strong arm of missionary operations, not only for its own intrinsic value, but on account of the example of him who was the great healer of the body as well as the soul, and who commanded his disciples to do the same. Our readers will be rejoiced to know that the health of Dr. Lansing, about which there has been so much anxiety, is steadily and constantly improving.

It is with much concern that we learn of the continued indisposition of our beloved and earnest missionary, Miss Emma Dean Anderson, of Jhelum, India. She will likely return home soon in accordance with advice of her physicians.

The editor of the Punjab Mission News says:

Apropos of the arrival of fresh lady missionaries, which it is again our happiness to record, a native friend who takes a deep interest in the efforts which European Christians are making on behalf of his countrymen, remarked to us the other day, "Upon my word it is wonderful! These Miss Sahibas come up like the flowers of the field. When it gets hot they wither away, but they come up again all the same."

From Warm Springs Indian Mission late reports say Rev. Alter and wife are hard at work. Meetings for worship are well attended and a goodly number are being brought into active church membership. In their isolated and difficult work, these missionaries should have the sympathy and support of the entire church.

The time seems short until the missionary year closes. The annual meeting, and the treasurer's balance seem just at hand, and not a day to lose in preparing for them. If by larger contributions than ever before we are to hold up and strengthen the hands of our Women's Board, it will be because each individual and local society has resolved upon a personal advance. It is this individual responsibility that we press at this time. Remember, dear friends, that your efforts and liberality *decide* the aggregate of gifts—the sum total and success *of the work at large.*

Side by side with this we would put in a reminder that the officers and executive committee are hard at work arranging details for the annual meeting. Decisions and plans are being carefully made, *still* misapprehensions and mistakes are possible. Will not every sister pray earnestly that divine guidance and wisdom be given in abundant measure. It is not too early to predict a meeting which no one can afford to lose, and which will be attended by great spiritual good.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT.

The regular monthly meeting of the Board was held on Feb. 3rd. Thirteen members present. Devotional exercises led by president. Prayer by Mrs. H. C. Campbell.

Foreign secretary reports letters from Drs. Johnston and White.

Home secretary reports a letter from Mr. Spaulding, of Spokane Falls, Washington, in regard to buying a parsonage. On recommendation of Board of Church Extension, the Women's Board will undertake this work.

Freedmen's secretary reports letters from Miss Dennison and Miss Wallace. Mrs. Cloud reports 70 of their scholars down with "La Grippe." Part of the furnishing of the Little Boys' Home had arrived—eight two-horse wagon loads. A

long list of donations reported.

Treasurer reports names of two life members received this month, Miss Annie Phelps, of Monmouth Presbytery, and Mrs. J. T. Stewart, of Monongehela Presbytery. Receipts for Jan. $2566.72.

MARY W. PORTER, Sec.

No. 11 Simon Ave., E. E., Pittsburg, Pa.

RECEIPTS DURING JANUARY, 1891.

[When not otherwise specified the money is from the L. M. S. of the place named.]

Foreign.—Oak Grove, Beaver Valley, $12; Mt. Jackson, 5; a friend, 10; Stone Valley, 20; Mexico, 21; Mission Band, Burgettstown, 15; Rushville, 8; 1st Des Moines, 5; Summerset, 9; Union, Ia., 12; Knoxville, Ia., 5; First Ohio Pres., 28; Unity Chillicothe, 5; Wilton, 12.50; Camp Creek, 15; Brookville Pres., 20; Marissa, 5; North Bend, 10; Worthington, 8; West Sunbury, 10; White Oak Springs, 13; Fairview, 12: Pratt Creek, 10; College Springs Pres., 18; Guinston, 13; Steubenville, 19.60; Salineville, 5.

Salaries.—Miss Josephine White, Beaver Valley Pres., 350; Miss Given, Indiana, Pres., 9; Miss C. E. Wilson, Des Moines Pres., 37.50; Miss Thompson, First Ohio Pres., 62.50; Miss Martin, Mansfield Pres., 62.50; Miss Frazier, Argyle Pres., 275; Miss Corbett, Brookville Pres., 30; Miss Smith, Kansas City Pres., 10; College Springs Pres., 25.

Miscellaneous.—Neshannock girls' school Cairo, $11; Center Beaver Valley girl's school Sialkot, 16.80; Portland, Or., to educate girls in India. 25; Y. P. S. C. E. Greely, Colo., girl's school Sialkot, 6.25; 3rd Xenia, zenana work of Mrs. Lytle, India, 15;3rd Xenia Willing Workes, native Bible reader, Egypt, 13; S. S. Infant Class Sandy Lake, girls school, Cairo, 1; Scroggsfield, native teacher, India, 66.

Hospital Support India—Dexter, $7; Willing M. B. 3d Xenia, 13.05; West Unity, 18.

Home.—Beaver Falls, $5; Y. L. M. S. Beaver Fall, 10; Y. L. M. S. Beaver, 2.60; Mt. Jackson, 5; a friend, 10; Mission Band Burgettstown, 10; Aledo. 10; Caledonia, Ind., 17; Indianapolis, 5.20; Richland, 8; 2nd Des Moines, 8. 50; Oskaloosa, 3; Knoxville, Ia., 5; First Ohio Pres., 31; Unity Chillicothe, 5; Little York, 11; 1st Chicago, 30; 2nd Xenia, 11,50; Columbus, 6.30; Worthington, 7; West Sunbury, 10; Springfield, Pa., 39; Buffalo, Pa., 16; White Oak Springs, 13; Freeport, 23; Fairview, 12; Goldfield, 10; College Springs. Pres., 5; Wellsville, 10; Salineville, 10.

Salary.—College Springs Pres., $10.

W. S. Indians.—Oak Grove, Beaver Valley, $11.75; First Ohio Pres., 29.12; Lyndon, N. Y., 10; 2nd Chicago, 10; Wilton, 12.50; Camp Creek, 15; Cedarville, 10; Mrs. Lulu Borders' S. S. Class, Marissa, Ill., 6.25; Santa Ana, 13; Garner, 5; College Springs Pres., 5;

Freedmen's.—Cuylerville, $6.25; Concordia, Kan., 7; Davenport, 5; First Ohio Pres., 50; Unity, Chillicothe, 5; Portland, Ore. Ind. Dep. Knoxville, 10; Loveland, 5; Brookville Pres., 16; 2nd Xenia, 11.50; West Liberty, 5; Fairview, 12; Mission Sabbath School Cochranton, 1.25; College Springs Pres., 10; Wellsville Ind., Dep. Knoxville, 10; Salineville, 5; 3rd Pittsburgh, Ind. Dep. Knoxville, 20; McCrory Soc., 3rd Pittsburgh, Ind., Dep. Knoxville. 10; Wylie Ave., Pittsburgh, 5; Bequest of Mrs. E. A. Brown, of 8th Pittsburgh. 25.

Little Girls Home, Tenn.—First Ohio Pres., $10; Springfield, O., 10; College SpringsPres., 5.

Little Boys' Home, Tenn.—Deer Creek, Allegheny, $30; First Ohio Pres., 30; Springfield, O., 5; Girls' Mission Band, 5th Allegheny, 30; Mission Band, Eugene, Ia., 22.75; Mr. Wm. H. Johnson, Antrim, O., 30; Wellsville, 10.

Girls' Industrial Home, Chase City.—Wilkinsburg, $8; North Philadelphia, 30.

Church Extension and Parsonage Fund.—Beaver, $9; Summerset, for Spokane, 24; First Ohio Pres., 30,75; Loveland, 5; 1st Los Angeles, 8.50; Mission Band, West Sunbury, 5; Wellsville, 10.

Ministerial Relief.—Rushville, $2; First Ohio Pres., 16; 2nd Xenia, 15.

Home for the Aged.—Grove City, $21; Freeport, 23; Miss M. Johnson's S.S. Class, Jamestown, Pa., 3.

Life Membership of W. G. M. S.—Miss Annie Phelps, Monmouth, Ill., $25; Mrs. Viola B. Stewart, White Ash, Pa., 25;

Contingent Fund.—2nd Xenia, $5; Mr. John T. Findley, from sale of Mission Band Helper, 33.30.

E. J. SLOAN, Treas.

PROGRAMME FOR MISSIONARY MEETING.

Don't talk of women's weakness! I tell you that this hour,
The might of this world's future, depends upon her power;
And down the track of ages, as Time's flood tides are told,
The level of their height is marked by the place that women hold.

Season of silent prayer followed by short prayers.
Sing Ps. 28, C. M. 7. 8. 9. verses.
Read responsively 118 Psalm.
Prayer by leader.
Sing 138, L. M., 1. 2. and 6.
Leader read the following:

"Wist ye not that I must be about my Father's business?" Luke 11: 49.

My meat and drink are to do the will of him that sent me, and to finish His work." That *one* object brought Jesus from Heaven—that one object he pursued with unflinching, undeviating constancy, until he could say, "It is finished." However short man comes of *his* chief end, "Glory to God in the highest" was the motive, the rule, and exponent of every act of that wondrous life. With us, the magnet of the soul, even when truest, is ever subject to partial oscillations and depressions, trembling at times away from its great attraction point. *His* never knew one tremulous wavering from its all glorious centre. With him there were no ebbs and flows, no fits and starts. He could say, in the words of that prophetic psalm which speaks so pre-eminently of himself, "I have set the Lord always before me!" Do you feel that in some feeble measure this lofty life-motto of the sinless son of God is written on your home and heart, regulating your actions, hastening your joys, quickening your hopes, giving energy and direction to your whole being, subordinating all the affections of your nature to their high destiny? With pure and unalloyed motives, with a single eye, and a single aim, can you say, somewhat in the spirit of his brightest followers, "This *one* thing I do"? Each has some appointed work to perform, some little niche in the spiritual temple to occupy. Remember, with him, motive dignifies action. It is not *what* we do, but *how* we do it. He can be glorified in *little* things as well as *great* things, and by nothing more than the daily walk, the daily life. How many hazard, if they do not make shipwreck, of their eternal hopes by becoming *idlers* in the vineyard, lingerers like Lot; would lovers, like Demas; "Do-nothing christians," like the inhabitants of Meroz! The command is, "Go, work!" *Words* tell what you *should* be; deeds tell what you *are*. Let those around you see there is a reality in walking with God and working for God.

FROM WORDS AND MIND OF JESUS.

For the source of our strength for work read from these passages previously distributed. Ex. 15: 2; II Sam. 22: 33—25; 12: 2; Deut. 33: 25; Ps. 27: 1; Ps. 28: 3—4.

SUBJECT NATIVE CONVERTS.

Have some one tell us the stories of Magazine
The Fire-work maker, on 19th p, of Aug. 1890.
A convert crucified, on 20th p, of Aug. 1890.
The old lady of Foochow, China, 73d p. of Oct. '90.
Zainab, 207th p, of March, 1890.
Extract from Mrs. Johnson's letter.
The Mohammedan who brought his boy to the Hospital, 152 pg. January, 1891.
Some one recite or read the poem by Indian convert and give note at the top, 1st p. Aug. 1888.
Albany N. Y. ——— Com.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 148 E. 7th-st Erie, Pa.]

The following question is asked in the January number of the MAGAZINE:

"QUES. Which is correct?

The last annual report of the Board of Foreign Missions, sent to every missionary society, gives as a resolution of the General Assembly, 'All the contributions of churches, Sabbath-schools, and societies shall be made through the financial agents of presbyteries.' Did not the General Assembly of 1889 change the resolution (see Minutes, page 220) so as no longer to apply to missionary societies, and recommend that these societies make all their contributions for missionary purposes through *their own* presbyterial treasurers? M."

The General Assembly of 1888 in compliance with a Memorial from the Women's Presbyterial Association of Philadelphia, from the Women's Auxiliary Board did make an exception in the case of women's missionary Societies. We are informed that this rule taken from the *Digest*, and included with other resolutions of the General Assembly, which have appeared on the last page of this Report of the Board of Foreign Missions for years, was retained in the last Report, through an *oversight* to change that particular resolution. Of course this action of the Assembly of 1889 so far modifies the former resolution as to "recommend that these societies make all their contributions for missionary purposes through *their own* presbyterial treasurers."

The following letter reached me just as I was preparing my manuscript for publication. This is the second time the question has been asked. The first I answered by private letter. I take the liberty of publishing this letter in full, because it contains the question, the reasons for asking it, and the reason why I answered it without first submitting it to the Women's Board.—Ed.

"DEAR MISS POLLOCK:—In my travels through the church, lecturing on our mission work in Egypt, I am often asked questions by the ladies' missionary Societies, many of which I can answer. But there is one I am unable to answer. The question is, 'What is done with the thank-offering raised and sent to the yearly convention by or with the delegates of the presbytery?' I have inquired of others whom I know to be well informed of our work generally, but have failed to receive a satisfactory answer. As I promised to answer this question in the MAGAZINE, so all could have an idea to what use their money is being put, I hope you will be able to answer it through the MAGAZINE for me. Will you give the answer please in the next issue, as the offering is taken in the March meeting generally, and its amount may depend on your answer."

MRS. A. M. NICHOL.

ANS. The idea of the thank-offering is a gift to the Lord's work outside, or beyond, what we raise as a missionary society. What we raise in the society we can give to any missionary object we please, whether special or general, and the treasurer of the Women's Board will send it wherever we direct, but the money raised as a thank-offering is placed in the hands of the Board and they hold it as a general fund from which to draw when objects come up for which special provision has not been made, or for objects for which the special provision has fallen short. It seems necessary that such a fund should be in the hands of the Board to meet these calls, and raising it by a thank-offering seems (for the present) the best way to provide it. It requires some faith on our part to place the little we have in the hands of others and let them use it according to their judgment of what is best, but when we have tried them year after year and found them faithful to the trust, our faith becomes stronger, and we find it easier to trust them again. To show how the money has been used I give the following from the treasurer's reports for the past two years: The first thank-offering was raised at the general meeting at Washington, Pa., in May, 1888, and amounted to $5919.20. In the treasurer's report presented at the general meeting at Argyle, N. Y., May, 1889, we find the thank-offering disbursed as follows: Dr. White's hospital, India, $1000; Pressly Memorial Institute, $500; Asyoot College, $500; Warm Springs Indian school building fund, $1000; Parsonage Fund, $1000; Orphans' Home Hospital, Allegheny, $500; Freedmen's Little Boys' Home, Knoxville, $1419,20. The thank-offering raised at Argyle amounted to $4359.33. The treasurer's report presented at Washington, Iowa, May, 1890, showed it was disbursed as follows: foreign missions, $1041; home missions, $1041; freedmen's Little Boys' Home, $1041; church extension and parsonage fund, $1041; Miss E. E. Gordon, $100; life member W. G. M. S., $75; salary lady home missionary, $20.33. You will find these reports in the July number of the MAGAZINE for 1889 (page 373) and 1890 (page 334). I think we will all agree that the money has been carefully used.

QUES. How can the women of the church be trained and induced to write for the MAGAZINE? Many of those who do attempt to write feel deeply their need of more education in this line.

ANS. Many of the ladies in our missionary societies are being trained to write on missionary subjects, for we know some, and perhaps all of our societies have papers read at their monthly meetings. These papers are never heard of outside of the society before which they are read. Some of them show merit and deserve a wider field of usefulness. Now, if the Women's General Missionary Society would appoint a committee to whom these papers could be sent, who would cull them, sending the best to the MAGAZINE for publication and returning the others to the authors, with a few kindly words of criticism, which would be gladly received by all those who love their Master and wish to serve him with the very best they can do. This would not only benefit those who are writing, but would be a great help to the Magazine Committee. I suggest a special committee for this work because I know the editorial committee have their hands too full to undertake it.

Resolutions by the Ladies' Missionary Society, of Richmond, Kansas, United Presbyterian church, On the departure of Mrs. H. B. Turner:

Whereas, By the direction of allwise providence, Mrs. H. B. Turner, vice-president of our society has been removed from us

Resolved, That we deeply regret the loss to our society, that we miss her earnest prayers and words of counsel while with us. That we express our high appreciation of the faithful manner in which she performed duty and testify to her Christian character and devotion to the cause, that we follow her with our prayers and best wishes to her new field of labor.

MRS. ELIZABETH DAVIDSON
MRS. ANNA LOGAN } Com.
MRS. JOSEPHIN CARSON

SALT LAKE CITY.

NEW TEMPLE.